

# PRABUDHA BHARATA

OR

## Awakened India

उत्तम जाग्रत प्राप्य वरान्निबोधत ।

Arise! Awake! and stop not till the goal is reached

*Katha. Upa. I. iii. 4*

No. 65, DECEMBER 1901

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### MAYAVATI :

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## SRI RAMAKRISHNA'S TEACHINGS

### VAIRAGYAM : WHAT IT IS

A BRAHMAN met a Sannyasin and in the course of a long talk they had on religious topics the Sannyasin said to the Brahman: "Behold, child, there is no depending on anybody in this world. None whom you are calling yours are your own." It was too much for the Brahman to believe. How could he believe that those for whom he toiled day and night, i. e., his own family, are not his friends upon whom he could count for help? So the Brahman said, "Sir, when I am troubled with a slight head-ache, my mother becomes so much concerned that she offers gladly to give up her life if that should bring relief unto me; that such a mother is not a friend whom I can depend upon is something I cannot conceive. The Sannyasin replied, "If such were the case, then they would be friends. But to tell you the truth you are greatly mistaken. Never believe for a moment that your father, mother, wife or son will sacrifice his or her life for your sake. You can test my words if you like. Go home, feign excruciating pain and groan as much as you can. I shall come and show you the sun."

The Brahman acted accordingly. Physicians were called in, but no one could afford relief. The mother of the patient, his wife and all were crying when the Sannyasin turned up.

"The disease is of a serious nature," said

the Sannyasin, "and I do not see any chance of the patient's recovery, unless some one comes forward to give her or his life for the sake of the patient". At this all of them looked aghast. The Sannyasin addressing the old mother of the patient said, "It will be death in life to you, if in this old age you lose your son who is the breadwinner for you all. If you can give your life in exchange for his, I can save your son. If you being his mother cannot make this sacrifice for him, who else in this world will care to do it?"

The old woman blubbered through her tears, "Reverend Father, I am ready to do anything you wish for the sake of my son. My own life—what is it in comparison to that of my son? But the thing is, the thought,—what will become of my little ones after my death—makes me a coward. Unfortunate that I am, these little ones are in my way." When asked the father said, "Do you understand, my holy man, what one can do? Everyone suffers for his own Karma, such is the universal law."

The Sannyasin then turned towards the wife of the patient and asked her whether she could sacrifice her life for the sake of her husband now that his parents had fallen back. The wife wept bitterly and said turning to her parents, "For your sake, dear father and mother, how can I make the sacrifice?

Wretch that I am! If widowhood be my lot, be it so. I cannot make up my mind to cause the grief of bereavement to my father and mother. Moreover if I died my husband would certainly have married again and forgotten me in no time". In this way every one wriggled out of the difficulty. Then

the Sannyasin addressed the patient and said, "Look now, no one is ready here to sacrifice his or her life for you. Do you understand now what I meant by saying that there is no depending upon anybody here?" When the Brahman saw all this he abandoned his so-called home and followed the Sannyasin.

## CRYING IN THE WILDERNESS

### I.

**A**N attitude of supreme trust toward knowledge, the absolute fearlessness of light, whatever the quarter it may come from, an ever readiness to adapt conceptions to facts, *and not vice versa*, above all, an ever widening mental expansion, should, as we take it, be the highest product of education and culture.

It is necessary to rise above the level of one's immediate mental surroundings for a broader view of things. The tendency of the average mind is towards circumscription. The mind becomes so much attached to its usual thoughts and ways of thinking, that in time these act effectually as prison walls. It is the business of education and culture to keep the mind elastic and free ever to march onward. They are of very little use if they fail in this, their *raison d'être*.

The high culture of the ancient Hindus is well testified by their historic attitude of religious and social broadness. The Sruties are apparently regarded as exhausting the field of religious feeling and thought. But as is well known, they have from beginning been made to contain the potentiality of embracing all possible

phases of the religious consciousness. Their content is virtually illimitable as has been proved often and again, and acknowledged even by those who would fain see them dethroned in the land of their birth.

Then again the nineteen authoritative Samhitas or codes of laws for the guidance of individual and social conduct framed at different periods of the nation's life to adapt it to changed conditions, and many more unauthoritative ones, go to prove that elasticity was not foreign to the mental constitution of the ancient Hindu. He did not fail to perceive that new conditions demanded fresh adjustments, which necessitated additions and alterations in his statute books, as well as the making of new ones. For institutions and laws are for the growth and well-being of the race, the race is not for them. And who can make bold to say that we should not have had four or five more Smritis during the last 400 years if there were a Hindu suzerain of all India? In fact we can have a Smriti now—it is needed exceedingly badly—if the chief ruling Rajas join their heads together, call a sort of Religious Council and take other

necessary steps with a view to its execution.

But illustrations of our mental slavery are not wanting. Here is one. How many of our orthodox Hindu readers are prepared to admit that the distinctive features and privileges of the different castes are no longer valid as there is no unmixed Aryan blood in the country? The claims and privileges of the superior castes are based upon, and are indirectly a protection of, the integrity of their stock. But how are the claims and privileges to stand, if their basis, the stock is unsound?

Perhaps some will require to be told how the conclusion—that of the mixture of the Aryan blood—has been arrived at. The tree is known by its fruits. Are the modern Brahmans and Kshatriyas the true descendants of those giants of strength and excellence that we meet in the Vedic age, the Ramayana,—nay even so late as the Mahabharata?

How again have the descendants of the fair Arya race come to be black? There is no surer criterion for the distinction of race than the colour of the skin. The student of comparative Anthropology need not be told that external causes, such as climate &c., cannot interfere with the complexion. The lapse of a hundred generations of the Caucasian in the desert of Sahara and that of the Negro in the snow of the Alps will not make the last descendants of the former black and that of the latter white if their stocks remain pure. Fusion of blood alone can positively change the colour of the skin. Why should we continue to shut our eyes to fact and cling to baseless imagination, why should

we not grapple with the problem that meets us in the face, instead of frittering away precious vitality by spinning out what at best are but make-believes?

We shall cite another instance and be done. That about the age of motherhood of our women: the question which lies deeper than any other affecting the well-being of the nation. The physiological fact is well known that maturity cannot be attained before the cessation of growth. Maturity is at the limit of growth. But by a strange irony of fate, the matter is wholly misunderstood by us, *the commencement of growth is taken for maturity*, the result of which has been the reproduction of a race of men from generation to generation whose mothers had only begun to grow! Is it possible under such circumstances for our race to possess anything like stamina, nerve and grit? When will this be understood by our leaders—those who are responsible for the growth and well-being of Hindu society? For not till then is there hope of our beginning to be *whole* men.

Discipline is excellent so long as the matter it works upon is unformed. The moment it ceases to meet with resistance, the moment its object is thoroughly under control, its action begins to be deleterious. It is like maturity in the organic world. Directly as any object is thoroughly mature it begins to die. The fruit falls down from the tree when it is perfectly ripe. The whole aim of the processes which formed the fruit, made it grow and mature, was to see it fully developed. But what happened when the climax was reached? That is the course of everything in nature.

Here is the example of a race ground

down by discipline. The Hindu race has been so severely disciplined in the course of a vast period of time that its members have been reduced to so many machines. The ordinary orthodox Hindu goes mechanically through a set of actions, the meaning and force of which he has

lost sight of altogether. The institutions which were framed to regulate life, have in the natural way nearly killed it out. Not institutions therefore, but life and awakening, should henceforth be the watchword of generations to come.

ORTHODOX.

## CHRISTIAN VEGETARIANISM

**V**EGETARIANISM is apparently gaining ground in the West, where the cause has found able advocates as seen by its journals in Europe and America. An altruistic movement like this, whose chief motive is compassion for the lower animals, cannot but commend itself to all humane and thoughtful people the world over. It is, however, unfortunate that the movement should be handicapped in Christian countries by its apostles thinking it necessary to seek authority in the Bible.

In their search for such evidence they have, to be sure, avoided the God of the Old Testament, realizing the hopelessness of trying to find anything prohibiting the killing of animals in the commands of the Jewish Jehovah, to whom were so pleasing the reeking blood and quivering flesh of animals burnt on the altar.

The leaders of dietetic reform therefore instinctively turn to the teachings of Christ as their only hope for divine scriptural proof. The pith of their argument, put into syllogistic form, appears thus:

Christ taught compassion.

To kill animals is not compassion.  
Therefore Christ taught not to kill animals.

This reasoning appears sound at first glance, as the unqualified term compassion may be understood in an unlimited sense, while, in reality, its meaning is restricted. Hence the syllogism involves the familiar fallacy of an undistributed middle term, that is, the term compassion should be taken in its universal extent of meaning, to make the conclusion logical. For instance we ought to be able to put the major premise into this form : Christ taught *compassion to every sentient being in the world*. When, in this way, they are prepared to expand the Nazarene's circle of compassion, then, and not till then, can it be said to encompass the circle of all that lives, and thus necessarily that of animals.

The Christian teachings, however, furnish no material for such metamorphosis, even though aid be invoked of the deftest theological magicians.

The Galileean Master taught : "Love your enemies, do good to them which hate you. Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on one cheek offer also the other. And as ye would that men should do to you, do ye also to them likewise."

While suffering death on the cross he implored forgiveness for his persecutors saying, "Father, forgive them, for they know not what they do."

Such deeds and words are sublime and worthy of the soul's loftiest inspiration. Yet there is no reason for assuming that the spirit of these teachings was extended even to all of that small portion of humanity known to the founder of Christianity, not to mention the animal world. In fact, the opposite is confirmed by other sayings of his.

In sending forth his twelve disciples to preach, Jesus said :

"Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel." (Matthew X.5,6.) "And whosoever shall not receive you, nor hear you, when you depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you it shall be more tolerable for Sodom and Gomarrha<sup>f</sup> in the day of Judgment than for that city." In the

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<sup>f</sup>Two cities destroyed for their iniquity by rain of fire and brimstone. On the eve of the tragedy, God sent two angels to rescue Lot and his family, the only beings there deemed worthy of divine mercy. The heavenly visitors were induced by Lot to remain at his house for safety during the night. The biblical account here is as follows: "But before they lay down the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter. And they called unto Lot, and said unto him, Where *are* the men which come unto thee this night? Bring them out unto us that we may know them. And Lot said . . . , I pray you brethren do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore come they under the shadow of my roof." (First Book of Moses, XIX. 4-8.)

case of the woman of Canaan who implored his mercy for her daughter possessed with a devil, at first Jesus did not answer, and his reply to his disciples interceding for her was, "I am not sent but unto the lost sheep of the house of Israel." Only after the woman's most earnest supplications did he grant her prayers. These, and other incidents in his life, seem to indicate, as believed by many, that he was the Savior of the 'chosen people' only. Besides, it is not found that Jesus always preached peace and was moved by compassion. When he came hungry to the fig tree, he cursed it for not yielding him fruit, although it was not in season, and the plant withered and died.

"Think not that I am come to send peace on earth: I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother... And a man's foes *shall* be they of his own household." (Matthew X. 34, 35). He advised his disciples that he who had no sword should sell his garment and buy one<sup>†</sup>. Some of the disciples, at least, were armed, as seen by Peter using his sword against those come to arrest Jesus in the Garden of Gethsemane.

If we now turn to the Christian teachings for condemnation of animal diet, we may look in vain through the four gospels without finding one word on the subject. Still the Jews were then, as now, a flesh-eating people; and Jesus was not exclusive in his food, eating freely with "publicans and sinners".

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<sup>†</sup>It seems from this that militant Christianity is not without some basis.

His life shows with indubitable certitude that he attached little importance to food alone. His disregard for this caused the Pharisees to call him a glutton and winebibber. He said, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man\*."

"Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins." (Matthew, XXVI. 27, 28).

On this, the Lord's Supper, is founded the *Holy Communion*, the most sacred and solemn sacrament of the Christian Church. The Catholic Church (both Roman and Greek) here proclaims her faith in divine alchemy by her doctrine of *transubstantiation*, which teaches that the whole substance of the bread and wine in the rite is transmuted into the body and blood of Christ; whereas the Protestant sects are less certain on the subject, some of which consider that partaken of in the ordinance as only a representation of the body and blood of the Redeemer. To non-Christian peoples this ceremony has a savor of cannibalism. Apart from the religious significance attributed to the *Eucharist*, it makes evident that Jesus and the disciples were acquainted with the use of flesh as nourishment, for otherwise this reference to eat-

ing his body and drinking his blood would have had no meaning, even as symbolism.

Nor can we find that Jesus concerned himself about the suffering of animals; incidents in his life suggest rather his being quite indifferent to their fate. He instructed Simon where to cast his net for fish, described thus: "And when they had this done, they inclosed a great multitude of fishes and their net brake. And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink." (Luke, V. 6, 7).

Jesus drove the devils out of a man, and then, it appears, took pity on them, as seen—"And all the devils besought him, saying, Send us into the swine that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out and entered into the swine: and the herd ran violently down a steep place into the sea (they were about two thousand); and were choked in the sea." (Mark, V. 12, 13).

Thus, it must be clear to every unbiased mind that the claims of Christian support for vegetarianism, are without foundation. If its exponents require the sanction of religion through some personality, they will have to turn their eyes towards a different ideal from the Man of Sorrows —to an ideal whose manifest mercy for animals leaves no room for doubt. Such an ideal is Buddha. In his *all-embracing* compassion is included the whole universe with every living creature, from the gods and demons and humanity (good and bad) to the meanest worm that crawls. His circle of love and mercy

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\*This is a favorite argument of epicurean Christians (clergymen included) who thus think they have ample justification for pandering to their sensual appetites.

whose circumference is nowhere and whose centre is everywhere, leaves no space for exclusion. Throughout the forty-five years of his labor and self-sacrifice for the melioration of the world's miseries, his words and deeds spoke in an unequivocal tone against the taking of life, whether for food or sacrifice.

The result of his work was not less marked as proved by the hundreds of millions of vegetarians in the East. Though over a thousand years have past since Buddhism was expelled from the land of its birth, the spirit of its unparalleled kindness for the brute creation has left an influence surviving the vicissitudes of time. During the late famine in India thousands of men, women and children perished from starvation along side of their cattle, without a thought of saving their lives by eating the latter.

It may not be out of place to give here a few extracts from Buddhist writings.

"Compassion to all, pity to every living creature was the first rule that Buddha laid down in his incomparable code of Ethics—Pānātipātā Veramani."

"O Lord, out of mercy to the animals that were slaughtered on the occasion of Sacrifice and with a view to prohibit this cruel practice, Thou appeared in the form of the Buddh." (*Git Govind*, 1st song, 9th verse).

"The members of Buddha's order..... should not intentionally destroy the life of any being, down even to a worm or to an ant."—*Mahāvagga*(khandaka 1, ch.78).

"Whether any man kill with his own hand, or command any other to kill, or whether he sees with pleasure the act of killing—all is equally forbidden by this law, and many other things which

cannot be described one by one."—*Shan-mi-lu-i-yao-Lio*.

"Shall we in worshipping slay that which hath life? This is like those who practice wisdom, and the way of religious abstraction, but neglect the rules of moral conduct."—*To-sho-hingtsan-king* (V. 905).

"How can a system requiring the infliction of misery on other beings be called a religious system?.....To seek a good by doing an evil is surely no safe plan." *Fo-pen-hing-tsik-kiug* (ch. 20).

"Whoso hurts not (living) creatures, whether those that tremble or those that are strong, nor yet kills, nor causes to be killed, him do I call a Brāhmaṇa." *Kasettha-sutta* (V. 36).

"The Royal Prince, perceiving the tired oxen.....the men toiling beneath the mid-day sun, and the birds devouring the hapless insects, his heart was filled with grief, as a man would feel upon seeing his own household bound in fetters : thus was he touched with sorrow for the whole family of sentient creatures."—*Fo-pen-hing-tsik-kiug* (ch. 12).

"Causing destruction to living beings, killing and mutilating;.....stealing and speaking falsely, fraud and deception,...these are what defile a man."—*Amagan-dhasutta* (V. 4).

"I love living things that have no feet, .....four-footed creatures, and things with many feet.....May all creatures, all things that live, all beings of whatever kind, may they all behold good fortune."—*Cullavagga* (khandhaka 5, ch. 6).

"He who.....is tender to all that live... is protected by heaven and loved by men." *Fa-kheu-pi-ü* (Sec. 7).

"Tell him.....I look for no recompense—not even to be born in heaven—but

seek the benefit of men to bring those back who have gone astray, to enlighten those living in.....dismal error,.....to put away all sources of sorrow and pain from the world."—*Fo-pen-hing-tsik-king*(ch.18).

He spake of life, which all can take but none can give,  
Life, which all creatures love and strive to keep,  
Wonderful, dear and pleasant unto each,  
Even to the meanest ; yea, a boon to all  
Where pity is, for pity makes the world  
Soft to the weak and noble for the strong.  
Unto the dumb lips of his folk ne lent  
Sad pleading words, showing how man, who prays  
For mercy to the gods, is merefless.

—*The Light of Asia.*

These teachings and the highest virtues

and morality were taught in India 500 years B.C. A religion teaching universal altruism so purely, irrespective of reward of God or heaven, or fear of punishment of devil or hell, can hardly hope to find response in the shop-keeping spirit of the West.

And the religion of Buddha has no clergymen, or bishops living in princely palaces paid to interpret Scriptures to suit commercialized ethics and justify national robberies and wars of aggression.

(To be continued.)

AMERICAN.

## FACT STRANGER THAN FICTION

(Continued from page 190.)

### IX.

**D**EVI had just returned from her father's home after hearing from her brother the account of Suchinta's rescue in detail. She heard of the penitent Dayal's return as she came in. "Mother Devi" was the greeting of Dayal's father to her, as soon as he came to her, "here is Dayal come. The Police Inspector is just come too with a letter from the Mission. The letter says it seems that *bohu mā* (the mother bohu: an endearing epithet by which parents and elder brothers call their daughters-in-law and younger brothers' wives), quietly walked away last night from the Mission. It was probable that she had come home. Before I quite finished reading the letter Dayal came in; so I did not have any time to say anything to him. What shall we tell him?"

"I think it will be best to tell him

simply that your daughter-in-law has come home," replied Devi.

"So do I," said Dayal's father. "Won't you come and see Suchinta?"

"Not now. It is time for me to be back home," said Devi bending her head. The old Brahman showered his blessings over her as she went away.

The Police Inspector was satisfied with the simple statement and left congratulating the good old gentleman on his returned good luck.

The attempt at eating proved too much for Dayal. He could not do even the barest justice to the dishes placed before him. When he had washed and was chewing *pan*, with his mother fanning him, his father came up, and enquiring about Dayal's eating said to his wife: "Bohu mā can go to her room," at which Dayal looked up to his father's face with

surprise toned down by gladness. Dayal's mother forthwith got up and unlocked the door of her storeroom at which Suchinta, her face well covered with the end of her *sari*, glided softly out, touched the ground with her forehead before her father-in-law, receiving his blessings and walked out of the room.

"Bohu ma came home last night, that is what I told the Police Inspector, for the missionaries sent him to find out about her," said Dayal's father, looking at him.

"Now let Dayal go and have a rest," said he again turning to his wife, at which Dayal was too glad to go into his room.

"Can you forgive me who have proved myself so unworthy of you?" said Dayal in deep impassioned tone to his wife as he came in.

Suchinta looked straight in his eyes, and with love pouring out of her and with a little wicked smile lighting up her countenance replied, "If you promise not to love a flirt again." Her *tapasya* had not to wait till another incarnation for fruition.

## X.

In the Mission, the person most interested in the fate of Suchinta, as the reader could easily imagine, was Marian. When she heard that Suchinta had gone safely home, a mountain of anxiety was removed from her mind. But she became very curious to know why Suchinta changed her mind, since she was determined not to go back when offered, and how she went alone at night walking all the distance in that state of extreme weakness of body. She was dying to see Suchinta and hear the story of

her escape from her own lips. The same night she wrote the following lines to Suchinta addressing her in care of her husband and posted the letter in the morning.

"My dear friend,

I am exceedingly happy to understand that you have gone back home safe, your dear husband has gone from here too. I earnestly trust he is completely disillusioned now and will be able to understand and appreciate your angelic self. You do not know what a great impression you have made upon me. Your grand devotion to your husband,—the picture of self-less love,—your noble self-sacrifice which armed you with infinite patience and cheerful resignation, in a word the beautiful character which you possess, have filled my heart with loving admiration for you. It is my sincere desire to have the privilege of seeing you as often as possible at your home and receive the benefit of your angelic influence. Will you fulfil it?

With all kind wishes,

yours very sincerely,

Marian."

On receipt of the letter, Suchinta took it to Devi and wrote the following reply at her dictation.

"My dear friend,

Accept my heartfelt thanks for all your kindness to me. Indeed I do not know if I shall ever be able to repay your debt. I shall deem it a great pleasure to see you at my home any day between 12 and 4. With love and best wishes,

very sincerely yours,

Suchinta."

Four days after the return of Suchinta

home, Marian accompanied by her mother called on Suchinta. After the preliminary greetings, Marian's mother went away to visit another house, for she was a zenana preacher, leaving Marian with Devi—who was called in as soon as they came,—and Suchinta, at the latter's bedroom.

"O I was so afraid to find you missing that morning, after mother came in and woke me up!" said Marian as soon as all were seated on a carpet on the floor. "What made you steal away at night like that?" added she smiling.

"It was all her work" replied Suchinta smiling, pointing to Devi.

Marian was surprised beyond measure. "What, did you not come away yourself then? Did she (pointing to Devi) rescue you? What brave and noble girls you are!"

"You must not speak to anybody about it," said Suchinta gravely, "I will tell you what an angel my friend is, you will simply worship—"

"My friend is in a poetic mood just now," interrupted Devi, looking towards Marian, "you must not believe in what she says."

"Did she really do it?" asked Marian again, unable to get the better of her surprise. "It was exceedingly bold. I should indeed very much like to hear how it was done."

"That must remain a secret," said Suchinta firmly, meeting Marian's eyes, "until we know each other better, for evident reasons. I should like to introduce my friend Devi to you—who is a Devi (a goddess) indeed".

"Now Suchinta", remonstrated Devi. "Yes, I tell you", continued Suchinta

not heeding Devi, "she is a goddess in flesh. She manifests in her the ideal of Indian womanhood. So bright, withal so self-controlled, so brave and so strong, yet so forbearing and patient, so devoted to her lord, so pure and good that it is worth taking a rebirth to know her. Her nobility, sympathy and love do not seem to me to be confined to person, time and space. She is so broad and great. Her dear husband is unfortunately addicted to drink and its kindred bad habits. So is her brother. Her widower father and widowed aunt are very poor and old. Scarcely a day passes which does not bring troubles to her. The beastly influence of drink—I beg her pardon—makes her husband mad, and he beats her like a brute nearly every evening. A week of her troubles is enough to make a human being mad. Yet look at her sweetness and peacefulness. She is a store of sympathy, love and kindness for all who want them. To her comes everybody for sympathy, love and sound judgment at the hour of trouble and difficulty but nobody has yet heard a murmur of complaint from her lips, or so much as a reference to her own troubles. She carries peace and joy with her wherever she goes. Have you ever seen such a character in flesh and blood?"

"It is really strange," observed Marian. "Are all Hindu women strong, self-controlled and self-sacrificing like you two? I cannot understand this. I should have thought your heathen faith and superstitious beliefs helped to produce quite opposite results. Why, the character of you two comes nearer to that of Christ than anything I have seen!"

"Have you ever made a study of our religion and beliefs?" asked Suchinta.

"I cannot say I have made a study," replied Marian, "but I thought I had seen enough to form a correct opinion of them. But I now find, after seeing you two, how grievously mistaken I was. I am sure a false faith cannot produce such self-sacrifice, purity and sweetness as I see in you."

"I would advise you to study parts of our Ramayana and Mahabharata before you put our religion and beliefs down as false and superstitious," said Devi.

"I think I must," said Marian, "I would thank you to point out the parts that I could read with advantage in the beginning.

"Very well," said Devi. "In a day or two, I shall get a part of the Mahabharata ready, marking the pages I recommend you to read."

Presently the maid-servant brought a dish of fruit and another of *mithai* for Marian which she was made to eat by Suchinta and Devi. She returned to the Mission with her mother who turned up after finishing her usual round of visits about 3 P. M. While leaving, Marian did not forget to ask if she could come again in a day or two—a request which was granted with alacrity.

## XI.

Hurlal had to go without food also the night he rescued Suchinta. Early the next morning, he had an attack of diarrhoea. He did not pay any heed to it, and through neglect it developed into cholera by the evening. His absence for two nights made Nurun extremely anxious and she sent her maid on the third morning to enquire about him. In

the evening Nurun herself came, accompanied by her maid, introduced herself to and sought permission of Hurlal's aunt to see him which was readily granted at that hour of fear and danger. She had brought twenty rupees with her and sent immediately for a doctor, for none had yet been called in, as there was no money in the house. The doctor came and prescribed and said there was no fear. Nurun stopped that night to nurse Hurlal and departed before day-break. The next morning word was sent to Devi at Hurlal's special wish. Devi came at noon, and found Hurlal much better. She told him all that had happened since their last meeting: about the unusual sentiments of Marian, in which Hurlal felt greatly interested.

Presently Nurun's maid called to enquire about Hurlal. Devi asked who she was, in reply to which her aunt called her away and whispered in her ear her identity, for she had already informed Devi about Nurun's help last night.

On return home that afternoon Devi found Marian and Suchinta waiting for her for the Mahabharata.

Three days later she received the following letter from Marian:

"My dear friend,

I do not know, what has come over me. I feel I must live with you or near you or life is not worth living. Ever since I got a glimpse of Suchinta's beautiful mind, the silly sentiments and the worthless fancies that occupied my mind have vanished. My heart is yearning after the purity, the self-lessness, the strength that are your ideals. I must live in the company of you two. I have made up my mind. I have a little money,

With that I shall hire the little house adjoining your home and start a Hindu girl school there. I have been given to understand that the house belongs to a relation of your husband's. Do secure it for me as cheap as you can. I know I cannot become a Hindu. But I do not care. I want to live as close to you as possible. My mother has agreed to this proposal after a great difficulty, as this step on my part may cost her her appointment. But I do not care. I can no longer stifle my heart. I shall see you to-morrow and shall hope to hear from you that you have arranged about the house.

With all love,  
affectionately yours,  
Marian."

Suchinta and Devi held an earnest consultation over the letter. It was agreed to take it to Suchinta's father-in-law and have his advice.

"It is all your work, mother," said the good old Brahman, smiling at Devi. "Yes, it is all right. I see no harm in the experiment. She will have the house rent-free. And you, Bohu mà, (turning to Suchinta) will send her food both times. I shall get girls to go and study in her school."

So the arrangement was completed and the day after next the new Hindu girl school was started with Marian as the teacher and founder. Devi's maid-servant went to sleep with her at night.

*(To be continued.)*

WATCHMAN.

## REVIEWS

THE HEART'S DESIRE, MEN WOMEN AND LOVING, A DIP IN THE POOL, WORRY AND CHEER, EXPERIENCE, AND SOUL GROWTH. By BARNETTA BROWN, New York\*.

All these booklets are published by the Sunshine Society of New York. Agreeably to the object of the Society all its publications aim at making human life agreeable by helping it to conform to some superior ideals taught in them. These ideals are not all of them the highest that the human mind can aspire to and we beg to dissent from the author if she thinks they are so. But that all of them are highly useful in certain stages of spiritual evolution, we cannot for a moment deny.

THE HEART'S DESIRE sets forth an ideal home life.

MEN WOMEN AND LOVING seeks to portray conjugal love in a pure, non-sensual aspect.

A DIP IN THE POOL (Bethesda) is an attempt to provide a pool of 'clean thought' to the afflicted soul.

WORRY AND CHEER gives some sound practical suggestions on the building of character.

EXPERIENCE tries to show that "reason instead of chaos, orderly sequence instead of disorder in all forms of experience, once duly appreciated as truth, will change darkness into brightness."

SOUL GROWTH. In this the author seems

\*Published by the Abbey Press, 114, Fifth Avenue, N. Y. Price 25 cents each.

to be at her best and strikes the note of "being and becoming" with a masterly touch.

"The perfecting of character through the long, patient trying again and again, changes at last into natural and easy growth. Character building merges into soul growing."

We strongly hope that the Sunshine Society publications with their simple, natural and healthy teachings will spread far and wide among the American people. We congratulate the author on the fruits of her labors.

The printing and get up of the booklets are excellent.

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**THE PHILOSOPHY OF THEISM.**  
Reprint of a lecture delivered by the late Justice M. G. Ranade M. A., C. I. E., with the editorial comments of the *Brahmavadin* on the same. Triplicane, 1901†.

The lecture under review is a brief summary from an Indian student's point of view of Dr. Fraser's lectures on the Philosophy of Theism delivered before the University of Edinburgh in connection with the Gifford Foundation. According to Mr. Ranade none of the systems of Philosophy classified under materialism, idealism, and pantheism is capable of satisfying the deepest cravings of the human soul. That is, they all fail as religions. Theism, recognising the ego, the non-ego and God as distinct realities, yet postulating the eternal dependence of man and the universe upon God, harmonises the three 'extreme' explanations of Being mentioned above, and fulfils the function of a perfect religion. In spite of its claims however, this view fails to recognise the non-adaptability of the same form of religious faith to varied tastes, conditions and culture. It is by defining religion in an extremely narrow fash-

ion, by viewing it from an isolated stand-point only, that the contention of our late distinguished countryman can be upheld.

The lecture however is of immense value to the student of Theistic Philosophy, as it sets forth in a small compass many of the strongest arguments in favor of Theism. Students of other philosophies will find the book useful, for it will give them an idea of what to the rationalistic Theist appears defective in their respective systems. A comparison between Christianity and Hinduism comes in about the end which is highly suggestive. The Editorial comments of the *Brahmavadin* are in general agreement with the views expressed by the lecturer and enlarge upon some of the points touched by him.

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**THE ATMA VIDYA VILASA** of Sadasiavbrahma. Edited by Pandit S. M. NATESA Sastriar B. A., with English translation. Triplicane, 1901‡.

The author of the work, a Yojin of the genuine type, lived about two centuries ago in Southern India. A short sketch of his life is given in the preface. It is quite immaterial to us whether the miracles attributed to him were true or not. But the *Atmavidyavilasa* which he has left behind will be cherished by the religious world as a priceless gift bequeathed to it by one of its brightest luminaries. This book is in verse consisting of sixty-two stanzas. The captivating portraiture of the peaceful life of a true yojin, which it holds up to the reader, insensibly acts as a solvent upon the abnormalities of his lower nature. Pandit Sastriar has conferred a boon to the religious public by bringing to light this valuable book. The translation is lucid and faithful.

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†Brahmavadin Press. Triplicane. Madras. Price 6 As.

‡Brahmavadin Press. Triplicane, Madras. Price 4 As.

**THE VEDANTA AND ITS RELATION TO MODERN THOUGHT.** By SITANVTH TATTVABHUSAN. Vol. I. Calcutta, 1901 \*

It is with genuine pleasure that we notice this work. Not that we find ourselves in complete concord with it,—no, there are more than one point in it about which we hold views different from those expressed by the author; we welcome Mr. Dutt's work, because it furnishes a remarkable testimony to the convergence of thought, hitherto antagonistic, towards the *national* centre. We welcome all attempts which tend to unify Indian religious thought, which seek to close the breaches in the national home, which adapt Indian movements without a past to one, and *nationalise* foreign growths transplanted on Indian soil by supplying them the necessary elements. The book under review unwittingly shows how this has been done in the Brahmo Samaj. Mr. Dutt strikes the keynote of his work in the following passage :—

But it must be sadly noticed, that with all this valuable service to the cause of Vedantic religion, Maharsi Devendranath did one great harm, unintentionally of course, to that sacred cause by a declaration to the effect, that as he could not agree with the Vedanta in its teachings about the unity of the Creator and the created, and the transmigration of the soul, he discarded Vedantism and would henceforth preach only a pure Theism founded on Reason and Intuition, as if Vedantic Theism was based on any other than those natural foundations.

. . . . However, the unfortunate declaration referred to had a blighting effect on Vedantic studies, and though the Adi Brahma Samaj of the Maharsi continued these studies for a time even after the declaration, the evil done by it appeared in all its nakedness when the great secession of Babu Keshab Chandra Sen took place; for though Sanskrit learning and scholarship were not wanting among his followers, the study of Vedantic literature was almost utterly neglected by them till the last days of the great leader, when his deepened spiritual experience and re-awakened nationality, and specially

his contact with the great Ramakrishna Paramahansa, opened his eyes to the spiritual value and fundamental truth of the Vedanta.

The work comprises six lectures delivered by Mr. Dutt before the Theological Society, Calcutta, during session 1900-1901. Mr. Dutt's lectures are full of information and clear thinking and betray his erudition and wide reading. Students of religion will find it a valuable addition to the religio-philosophical literature of the day.

**ESOTERIC EPHEMERIS FOR SOLAR BIOLOGY 1901.** By C. S. WELLS. California, 1901.†

As unfortunately we do not understand Astrology, nor 'Solar Biology'—a science, which by the way was not even known to us by name er this,—we are unable to express any opinion on this work. We however beg to thank the publishers for their courtesy in sending us a copy. For the benefit of such of our readers who are interested in the above 'sciences,' we reprint the following lines describing its contents from an advertisement issued with the pamphlet :

"The work contains complete data for finding the time of rising of Zodiacal Signs, a Table having been specially computed showing Siderial Time of Sign-Cusp Risings for every degree of North Latitude from Equator to  $60^{\circ}$  corrected for spheroidal shape of the Earth, available, also, for same degrees of South Latitude..... Greenwich Time is used throughout..... The Ephemeris proper gives the Heliocentric Longitude of each planet and Geocentric Longitude of the Moon to minutes of arc for every day in the year; also sidereal Time of Greenwich Mean Noon for each day. Gives exact time, to tenths of minutes, of entrance of Moon and planets into each sign, corrected for Nutation, showing in each case also the time it takes for light to come from planet to Earth."

\*The Author, 75/2 Bhupan Mohan Sarkar's Lane, Muktaram Babu's Street, Calcutta.

†The Esoteric Publishing Company, Applegate, California,

## NEWS AND NOTES

PROFESSOR W. A. Herdman, of University College, Liverpool, will shortly go to Ceylon to investigate the pearl fisheries.

—  
Mr. Dadabhai Naraoji indefatigable as ever, has had recently, says *India*, three public meetings on Indian questions in Scotland.

—  
ARRANGEMENTS are being made to hold a theistic Conference in Calcutta at the same time when the Indian National Congress will be in session in our metropolis.

—  
STEPS are being taken to send miniature models of the astronomical instruments of the celebrated observatory (*Man Mandir*) at Benares to the Calcutta Industrial Exhibition.

—  
A GERMAN Asiatic Society was formally inaugurated in Berlin on October 31st, for the promotion of intercourse between Germany and Asia, and for the encouragement of scientific and commercial enterprise in the East.

—  
THE twentieth century will have the greatest number of leap years possible for a century—namely, twenty-five. The year 1904 will be the first one, then every fourth year after that up to and including the year 2000. February will three times have five Sundays; in 1920, 1948, and 1976.

AN extraordinary fanatical outbreak took place among the students at Athens against the proposed translation of the Gospels into modern Greek, which is regarded as a profanation. The students attacked the newspapers which recommended the translation, and afterwards retired to the University from which they fired on the troops and Police surrounding the building.

—  
“THE great Epic of India—its Character and Origin,” is the title of an erudite treatise just brought out by Dr. E. W. Hopkins, Professor of Sanskrit in the Yale University, America. It is the first of a series of volumes prepared by a number of the Professors of the University to be issued in connection with the Bicentennial Anniversary of that distinguished seat of learning.

—  
AT the Paris Exhibition were exhibited carpets by the Bhagalpur Jails and also from other parts of India. The English substitute juror for carpets, Mr. Ablett, thus refers to Indian carpets in his report: “Beyond the magnificent specimens of Indian carpets shown in the Indian Pavilion, there was little in the whole section, so far as British goods were concerned, that was considered worthy of much attention. Captain Webb Ware exhibited a fine silk Turkestan carpet, said to have belonged to Yakub Khan, Amir of Afghanistan, for whom it was specially made. Captain

Webb Ware asked £1,000 for the carpet, but it was not possible to sell it at so large a price."

—  
APROPOS of the question of a universal language, which has frequently come to the front of late, M. Brial, a distinguished French writer, suggests the adoption by all civilised countries of the language of either France or England, or both. The suggestion has given rise to a spirited controversy in the continental press. M. Bollock is another French writer who is very angry at this suggestion and points out that those familiar with England will laugh at the idea of a law being passed in that country making the teaching of French obligatory in all schools. M. Bollock, however, likes a true Volapeck, or universal language, which may be more easily acquired by the people of all countries other than the French or English, and of which the spelling should be comparatively simple. But M. Bollock's antagonist in the field of controversy declines to be vanquished, and points his finger at America where already in certain great universities the learning of the French language is absolutely obligatory.

—  
AN interesting account is published in several of the English papers of an interview with the Earl of Ronaldshay, late, A.-D.-C. to Lord Curzon, upon the rapidly growing trade between India and Persia. He speaks with great enthusiasm of the possibilities of Indo-Persian trade, and of the development it has already begun to take since the Nushki-Seistan route was opened for traffic. He says: "As I passed over this route I met frequent caravans, numbering sometimes

eighty to ninety camels, laden with carpets, gums, drugs, etc., going to India from Seistan, Meshed and even from Herat." He adds that, as he got further north, the influence of Russian goods became more apparent, owing to the facilities for carriage afforded by the Trans-Caspian Railway. With regard to the possibility of constructing a railway from Quetta to Seistan, Lord Ronaldshay says that, with the exception of the steep descent from the Quetta plateau, the 400 to 500 miles between the British and the Persian frontiers are a dead level, and a railway could be cheaply and rapidly constructed.

—  
AT the London Institution recently, Lord Avebury delivered a lecture on "The Senses and Intelligence of Animals." He began with a description of some observations made by him with the object of testing the intelligence of the lower animals, and expressed the opinion that, though some great authorities denied the lower animals any portion of reason, he could not but come to the conclusion that they possessed some glimmerings of reason, with minds differing from ours not so much in quality as in degree. Some animals could hear sounds inaudible to human ears and perceive rays of light which were invisible to our eyes. The familiar world surrounding us might be a totally different place to other animals with senses totally different to ours. To them it might be full of music to which we are deaf, and of sensations we could not conceive. To watch the habits of the lower animals, to understand their relations to one another, to study their instincts and intelligence, to ascertain

their relations and adaptation to the forces of nature, to realize how the world appeared to them, was in the true interest of natural history, and might give the clue to senses and perceptions of which at present we had no conception.

The report of the Kankhal Sevashrama for November last (dated the 3rd of December) is as follows :—

There were twenty-six out-door Sadhu patients of whom seventeen were cured, four left treatment and five are still under treatment. The number of Grihastha out-door patients was sixteen of whom thirteen were cured, one died, one left treatment. There were eleven indoor patients in all, of whom seven were cured, two left treatment and two are still under treatment.

#### Expenditures.

			R.	A.	P.
Food	...	...	13	15	9
Railway fare	...	...	2	14	6
Light	...	...	0	12	10½
House rent	...	...	3	0	0
Establishment	...	...	2	15	0
Medicine	...	...	3	12	0
Postage	...	...	0	9	0
Sundries	...	...	0	0	6
<hr/>					
Total	...	27	15	7½	

Besides the above, 30 srs. of rice,  $1\frac{3}{4}$  mds. of flour, 13 srs. of dal, 3 srs. of salt, 2 srs. of sago, 1 sr. of arrowroot and 1 tin of barley were consumed.

THE Dharma Mahotsava is a unique and highly promising movement in the field of religion, inaugurated about five years ago under the auspices of Swami Sivagan Acharya of Muttra, its chief objects being :

1. To promote religious spirit among men of all faiths.

2. To afford a common platform for the advocates of different religions where each may be able to show to the best advantage, the vital principles of his faith without in the least entering into controversy with or hostility to any other faith.

3. To place within easy reach of enlightened and educated men trustworthy information about every form of religion and leave them to judge of the merits of the same.

The first four sittings of the Dharma Mahotsava were held in Ajmere, Lahore, Gujrat and Brindaban respectively. The 5th meetings will be held at the Shanti Ashrama, Muttra, from 27th to 31st December next, both days inclusive. Instructive lectures will be delivered by eminent moralists every day morning and evening. The chief subjects for discussion will be :—

1. How to enable the masses to understand the *spirit* of *formalities* of their several faiths.

2. How to create a healthy religious public opinion.

3. How to change the direction of charity to more practical purposes of life.

---

WE have full sympathy with the worthy object of the Dharma Mahotsava. The principle on which it is trying to work for the deepening of religious sympathy between people of different faiths seems quite sound and in perfect accord with the spirit of our religion. To bring about religious sympathy by doing away with the formalities is a contradiction in terms, since religions lose their separate identities when divested of their

respective formalities. It is by a recognition of the impossibility of doctrinal agreement between all men (and the consequent universal adoption or non-adoption of the same *form* of faith) on the ground of the inevitable diversities of mental constitution, that religious sympathy can alone be effected. The difficulty comes not through the formalities but through the undue importance that is generally attached to them. The adoption of formalities without understanding their meaning is as much detrimental to the growth of spirituality as their premature rejection. The solution lies, therefore, in getting hold of the *ideas* they embody. In other words, it is education, true and proper, which alone enables a man to steer the vessel of life, clear of the dangerous shoals of bigotry and lukewarmness.

TRUE deeds are the natural outcome of true thought. It seems to us therefore, that the subjects to be discussed this year by the Dharma Mahotsava reduce themselves to the one question of education. But there must be educators in order to educate. The want of proper teachers is the need of the times. We believe that the true object of the Dharma Mahotsava will be more than half accomplished the day it turns out half a dozen young educated men of strong character and invincible will to light up by precept and example the fire of spirituality latent in others. We sincerely hope the Dharma Mahotsava will produce some tangible results in this shape in no distant future.

DO YOUR duty, else no knowledge, beauty, or love will ever lead you to the

peace of God. He who says, "I may not be great; I may miss all peace, but I will be true," stands at the altar from which the divine benediction is ever pronounced.—*Jenkin Lloyd Jones.*

I BELONG to the Universal Church: nothing shall separate me from it. To confine God's love or his good Spirit to any party, sect, or name, is to sin against the fundamental law of the kingdom of God.—*Channing.*

AS LONG as it is grievous to thee to suffer, and thou desirest to escape, so long shalt thou be ill at ease, and the desire of escaping tribulation shall follow thee everywhere.—*Thomas a Kempis.*

BEFORE we can have any progress, we must have faith in the possibility of progress. We must believe in the capacity and destiny of man.—*James Freeman Clarke.*

I sent my soul through the invisible,  
Some secret of that after-life to spell ;  
And by and by my soul returned to me  
And answered, "I myself am Heaven  
and Hell.

—*Omar Khayyam.*

Devoutly look, and naught  
But wonders shall pass by thee ;  
Devoutly read, and then  
All books shall edify thee ;  
Devoutly speak, and men  
Devoutly listen to thee ;  
Devoutly act, and then  
The strength of God acts through thee.  
—*St. Nicholas.*

INTELLECTUAL emancipation, if it does not give us command over ourselves, is poisonous.—*Goethe.*

SYSTEMS exercise the mind, but faith enlightens and guides it.—*Voltaire.*

LIFE is made up, not of great sacrifices or duties, but of little things in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure comfort.—*Sir Humphry Davy.*

SPIRITUAL development is not necessarily dependent on intellectual acquirements ; and there are sometimes persons that are ignorant in worldly things but possess great spiritual powers.—*Franz Hartmann, M.D.*

THE true wakeful life is a thing of intensity and depth. It carries ever about with it the air of calm and trustful dignity, of inward power and greatness. It is fervent but not feverish ; energetic but not excited ; speedy in its doings but not hasty ; prudent but not timid or selfish ; resolute and fearless, but not rash ; unobtrusive and sometimes, it may be, silent, yet making all round to feel its influence ; full of joy and peace, yet without parade or noise ; overflowing in tenderness and love, yet at the same time faithful and true.—*H. Bonar.*

BEGIN by denying yourself, and by and by you forget yourself. The kindness which was at first just a duty becomes a pleasure and a joy. Self-denial becomes glorified into self-forgetfulness.

—*Brooke Herford.*

TO GET good is animal ; to do good is human ; to be good is divine.—*James Martineau.*

#### THE BETTER VIEW.

If we talk of the good that the world contains,  
And try our best to add to it,  
The evil will die by neglect by and by—  
'Tis the very best way to undo it.

We preach too much and we dwell too long  
On sin and sorrow and trouble ;  
We help them to live by the thoughts we give,  
Their spite and might to redouble.

For the earth is fair and the people are kind,  
If once you look for their kindness ;  
When the world seems sad and its denizens bad,  
It is only your own soul's blindness.

And I say if we search for the good and pure,  
And give no thought to the evil,  
Our labors are worth far more to the earth  
Than when we are chasing the devil.

—ELLA WHEELER WILCOX.

THERE are seasons when to be *still* demands immeasurably higher strength than to *act*. Composure is often the highest result of power.—*Channing.*

## MY MASTER

A COMPREHENSIVE lecture on SRI RAMAKRISHNA, delivered by Swami Vivekananda in New York, appended with Mr. Pratap Chunder Mazoomdar's account of the Master from the *Theistic Quarterly Review*, October 1879.

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